Marriages.

Sept. 16, at Arthur Street baptist chapel, Walworth, by the Rev. W. Howieson, Mr. William Tresidder, of New Kent Road, to Carolina, eldest daughter of Mr. Catherwood, of Trinity Square.

Sept. 17, at Edinburgh, the Rev. William Brock, junr., son of the Rev. W. Brock, of Bloomsbury baptist chapel, London, to Jessie, second daughter of Hugh Rose, Esq., of Hill-side Crescent.

Sept. 18, at South Parade baptist chapel, Leeds, by the Rev. James Acworth, LL.D., Mr. Joseph Town, to Anna Elizabeth, only daughter of the late Mr. John Bilbrough.

Sept. 23, at Bloomsbury baptist chapel, by the Rev. W. Brock, Campbell Hardy, Esq., of Clapton Square, to Mary Emily, youngest daughter of Joseph Poole, Esq., of Harrington Square.

Sep. 23, at the Independent chapel, Bungay, by the Rev. C. S. Carey, Mr. George Oldring, of Thetford, baptist minister, to Maria, eldest daughter of the late Mr. J. Edwards, of St. Andrew.

Sept. 24, at Arthur Street baptist chapel, Walworth, by the Rev. Wm. Howieson, Mr. F. G. Lockhart, of Harpenden, Hertfordshire, to Mary Oliver, daughter of Mr. E. J. Oliver, of Walworth, and granddaughter of the late Rev. John Chin.

Sept. 26, at the baptist chapel, Torrington, by the Rev. W. Jeffery, Mr. S. Woollacott, of High Bickington, to Mary, daughter of Mr. James Harris, of Roborough.

Sept. 27, at the baptist chapel, Bramley, by the Rev. J. Compston, of Barnsley, Mr. Benjamin Dearden to Miss Jane Gaunt.

Oct. 2, at King Street baptist chapel, Bristol, by the Rev. F. Bosworth, M.A., Mr. P. Gray, of Northampton, to Julia, daughter of Mr. J. C. Cummins, Bristol.

Oct. 7, at the General Baptist chapel, Pinchbeck, by the Rev. Edward Foster, Wendover, brother of the bride, Mr. Benjamin Baker, of Hull, to Mary, daughter of Mr. E. Foster, of Spalding.

Oct. 7 at the baptist chapel, Grimsby, by the Rev. Mr. Shephard, Mr. Cutts, of Retford, to Sarah Eliza, eldest daughter of John Wintringham, Esq., J.P. of Grimsby.

Oct. 7, at the Fuller baptist chapel, Kettering, by the Rev. James Mursell, Mr. W. G. Smeeton, Theddingworth, to Miss Marian Meadows, Kettering.

Oct. 9, at St. Leonard's Bank, Perth, by the Rev. T. Pottenger, of Rawdon College, Yorkshire, E. W. Phibbs, of Chatham, to Jessie, eldest daughter of John Fuller, Esq.

At the baptist chapel, Romsey, by the Rev. Wm. Drew, the Rev. Henry Hall, baptist minister, Bacup, to Annie, daughter of the late T. Colcott, Esq., of Romsey.

Deaths.

July 28, at Chefoo, China, aged 29, of cholera, the Rev. C. J. Hall, baptist missionary. His little girl, of two and a half years, died on the 21st, and in a few days an infant of ten months followed them! The bereaved widow will, we hope, meet with much christian sympathy.

Aug. 6, at Mangiri, near Kuruman, South Africa, aged 35, Robert, the elder son of the Rev. R. Moffat, the missionary.

Aug. 19, at Newbury, Berks., aged 74, Sophia, relict of Mr. Josiah Ewing, formerly of London, eldest son of the Rev. John Ewing, baptist minister, late of Great Ellingham, Norfolk. She died resting on the finished work of the Lord Jesus, after a consistent life of nearly half a century.

Sept. 14, Elizabeth Deborah, the eldest and much beloved daughter of the Rev. James Porter, baptist minister, of Neath.

Sept. 20, at Burton-on-the-Water, Mr. Richard Collett, aged 64, for many years a member of the baptist church, Naunton.

Sep. 30, at Champión Park, Camberwell, Mary, the wife of the Rev. Edward Steane D.D., aged 65.

Oct. 6, at Leicester, after a long and very painful illness, endured with much patience, Elizabeth, relict of the late Rev. John Green, baptist minister, of Newcastle-on-Tyne, aged 87 years.

Oct. 7, at Newport, Monmouthshire, aged 44, the Rev. William S. M. Aitchison, late minister of the English Baptist church.

Oct. 22, at Burton-on-Trent, aged 67, Mr. Thomas Norton, the senior deacon, and one of the first members, in 1824, of the General Baptist church in that town. Our departed friend was much beloved, and having lived to see the desire of his life accomplished in the erection of a handsome chapel, and the prosperity of the church, he died in faith and peace.

In April last, Mrs. Livingstone, wife of Dr. Livingstone, the celebrated missionary traveller. Mrs. L. died of fever at Zambesi, where she had gone to meet Dr. L. on his return from Lake Nyassa.

YOUTH'S MISCELLANY.

GOOD NEWS FROM MADAGASCAR.

CHRISTIANITY has already entered upon a new era in Madagascar. The Rev. William Ellis arrived in the capital on the 10th of June, after a journey from the coast which occupied fifteen days. At a village distant about thirty miles he was met by a large number of the native christians from Antananarivo. "As we approached," he writes, "they commenced singing a hymn of praise to God, in which the christians who were with me joined, till we met and halted. The two pastors who were with them said they were sent by their brethren and the churches to bid me welcome, assure me of the general joy among them which my arrival would produce, and bear me company to the capital." Subsequently officers arrived from the King with a letter bidding him welcome. As the procession reached the suburbs of Antananarivo, the interest of the people was generally manifested. "I was greeted," says Mr. Ellis, "by multitudes gathered in their courtyards, and on the walls, as I passed along, till I reached a very comfortable house, which the King had appointed for my residence, not far from the palace. The King and Queen, and the nobles of the court, received me with great friendliness and pleasure at the palace the next day, and expressed themselves gratified with my communications respecting the friendship of the English, the interest taken in their welfare, and the endeavours the society were making to aid in extending the blessings of christianity and education, as the best means of promoting the permanent welfare of the people. Mentioning the number and specific objects of the several missionaries on their way to Madagascar, with the supply of books, school materials, and printing apparatus, which they would bring, both King and Queen thanked me for the communication I had made, and requested me to assure their friends that it was peculiarly gratifying to them. The Prime Minister, the Commander-in-Chief, the first officer of the palace, and other high authorities, some of them most apparently most earnest christians, were equally cordial in their welcomes, and in their conferences with me at their own residences, in which I have been their guest. For more than a week my house was continually thronged with christian friends from different parts of the capital, or from christian families from the numerous villages in the suburbs, all expressing their joy at my arrival." Of the public services, Mr. Ellis says:—"I have been two sabbaths in the capital, and have attended two of their places of worship—rustic, temporary buildings—houses enlarged by taking out the ends and forming two or more together, and taking down the front wall, and spreading out a screen of rushes. At Analakely more than 1,500 were present, and scarcely fewer at Amparimbè. These places are filled soon after daybreak on Sunday, and continue crowded, with not more than an interval of a couple of hours, till five in the afternoon; not, indeed, with the same audience, but with successive congregations. No description can convey to you any correct idea of the seriousness, attention, apparent devotion, and deep feeling of these assemblies during the time of worship." Further, Mr. Ellis states that he is occasionally sent for by the King or some of the high officers. "I have for some short time past attended the King at his house daily, from one to three o'clock, to read English with him. We read together out of a large quarto Bible, on the outside of which is inscribed in gilt letters, 'Presented to Radama, King of Madagascar, by the London Missionary Society, 1821.' A number of officers, some of them christians, are generally present, and we frequently converse on what we have read. I have also, every forenoon, at my house, eleven or twelve sons of the chief nobles and officers, who come to learn English an hour and a half daily. They will be the future rulers of the country." As regards the number of converts, it is true that the christians are numerous, for they may be counted by thousands in the land. "Still, they are only a minority in the general population, and this probably operates favourably in stimulating them to watchfulness, earnestness, and sincerity in their profession of christianity." The King has granted sites for mission buildings.

The six missionaries despatched by the London Society had, according to the latest intelligence, reached the Mauritius, and were about immediately to proceed to Tamatave.

HAMBURG.

NINETEENTH ANNIVERSARY OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION—1862.

By the Secretary.

"Bless the Lord, O my soul! and all that is within me bless his holy name." From the depths of our hearts we have joined in this royal ascription of praise; for indeed the Lord hath done great things for us, and hath crowned us with loving-kindness and tender mercies. We have this day celebrated the Nineteenth Anniversary of the Young Men's Christian Association in connection with the baptist church at Hamburg. Who would have thought at its first feeble beginning that it would thus have prospered? but our God is a God of love and faithfulness.

Before we speak of the golden harvest, let us look back upon the barren season of sowing amidst trial and difficulty. In the earliest times of the Hamburg church our beloved pastor saw how necessary it was that the young men, the youthful soldiers of Christ, should be firmly bound together, that they might fight as one man against the world, the flesh, and the devil. He, therefore, each sabbath evening, invited several of them to his house to supper, and thus spent many happy and blessed hours with them. This was the first small beginning, and afterwards, as the church grew in numbers and many young men joined it, an association was formed in July, 1843, on which the Lord has poured his richest blessing.

Most of those who were first in its ranks have now won the eternal victory and joined the heavenly choir, but we now see a company of their fellow-labourers and successors who to-day assembled with happy countenances and beaming eyes, as if they too had done with the vale of tears. On entering the place of meeting we were taken by surprise at seeing, instead of the bare walls, a beautiful transparency lighted up, and beside the whole room transformed into a garden of flowers! Festoons of green leaves, garlands of brilliant flowers, and triumphal arches of evergreens and moss greeted our eyes on every side.

After the meeting had been commenced with singing, prayer, and reading the scriptures, Mr. Oncken gave the anniversary address. He went back to the commencement of the Society, spoke of the lively interest he had always taken in its progress, which had not yet grown cold, for to this Society he must always look for the future supports of the church; and then, taking for his motto, "Holding fast the unity of the Spirit in the bond of love," he exhorted the young men thereto, as to the most effectual shield against the crafty assaults of their enemies. The meeting was very numerously attended, not only by other members of the church, but also by various friends who are interested in the progress of the kingdom of God in this place, and by young men of other confessions, who by hearty addresses showed their sympathy in the festival.

The members of the Association were assembled on the platform (where the choir of the church generally sit), whilst the rest of the congregation occupied the body of the chapel. It was quite a treat to enter and see the throng of happy faces, and hear the words of love and peace, the songs of praise, and deeply interesting addresses. There were intervals in which refreshments were partaken of, and the whole might indeed be aptly termed a "love-feast." The favour of the Lord was manifest to our souls; the Lord of Hosts, whose presence had been so earnestly entreated, had indeed condescended to come into our midst and bless us!

It must not be supposed that on so festive an occasion, when all that was beautiful and pleasant seemed to be united, our *poet* should have failed to add to it still greater *eclat*. After a short pause in the proceedings, Mr. Otnus, the deputy from the Bremen Young Men's Christian Association, agreeably surprised us by a piece which he had composed for the occasion, and after heartily greeting us gave an earnest and encouraging address, to the great joy of all present.

A powerful speech from Mr. Haupt, of Bremen, followed; then an interesting speech by a young Englishman, Mr. W. Henderson, nephew of Mr. Oncken, and a member of a Presbyterian Church in London. This address was translated sentence by sentence by Mr. Oncken, and gave much cheering intelligence of societies in the great metropolis similar to our own. Thus the hours passed but too quickly, till the proceedings were closed with prayer by Mr. Gülzau, and after singing we separated. May the God who has helped us hitherto still go on to prosper us!

There is something peculiarly interesting in this simple and unvarnished tale. Our German brethren, who are not yet free from the intolerance and bigotry of the ruling powers, seem to gather new strength from persecution; and not only strength, but their love to each other is wonderfully increased thereby. We could almost envy them their brotherly intercourse, and would fain partake in their sufferings could we share their joys.

THE VISION OF MIRZA.

I am about to tell you an Eastern tale; it is called "The Vision of Mirza," and may be found in the "Spectator," No. 159. The hero of the tale, musing one day on the vanity of human life, was thinking how man, after all, is but a shadow, and his life a dream. He ascends a haunted mountain; and the Genius, or presiding deity of the place, leads him to the very pinnacle of the rock. "Look eastward," he said, "and tell me what thou seest." The stranger saw a huge valley, and an impetuous tide of water flowing through it. This was the "Vale of Misery," and the tide was a part of the great ocean of Eternity. This flowing tide emerged from a thick mist at one side, and was lost in a thick mist at the other side, and represented that portion of Eternity which is called Time, and which extends from the beginning to the consummation of the world. By-and-bye, Mirza beheld a bridge which spanned the tide. This was interpreted to mean Human Life, and he is told to consider it attentively. Upon more accurate observation, it appeared that the bridge consisted of threescore and ten arches, with several broken arches besides, which made the full number up to one hundred. Originally, and when first erected, this bridge had as many as a thousand arches; but a desolating flood swept away all but those now remaining. Multitudes of people were crossing the bridge; and, like the tide itself, so was the bridge also enveloped at both extremities with a dark mist. There were set all along the passage of the bridge trap-doors, concealed from view, through which thousands of passengers were continually dropping into the tide below. These were very numerous at the entrance, and continued at frequent intervals all the way, becoming more thickly studded near the end. A few broken-down and tottering old men held on their course on the broken arches, but found it hard work—"labour and sorrow." These, also, in course of time, fell through and disappeared.

I mused on Life one darksome day,
  Led by a hand unseen:
A vision opened on my soul,
  A sight of what hath been;
    Which onward past,
    From first to last,
And brought the Time that was, and is,
Within one vast parenthesis.

I saw adown the vale descend
  A rushing mighty tide,
Which rose from mist and merged in gloom,
  As view'd on either side.
    I saw the Birth
    Of this old Earth;
And, from the mist to yonder gloom,
The past, the Now, the Yet to Come.

Across the vale a causeway spann'd
  On arches from the flood;
A thousand arches once were they,
  On which the causeway stood.
    Three score and ten,
    (The years of men,)
Are all the arches perfect now;
The rest are ruins long ago.

Along the bridge that spann'd the deep
  Thousands of pilgrims hied—
The young, the old, the middle-aged—
  Bound for the other side.
    And traps were set
    For heedless feet;
From infant youth to hoary age,
A thousand exits from the stage.

And as each touch'd his Destiny,
  He disappeared beneath;
And, in the midst of Life, I saw
  Men plunged in instant Death;
    In life to-day;
    To-night, away—
The greatest, noblest, found a grave
Thus suddenly beneath the wave.

And this is Life—this causeway span;
  And Age the transit o'er;
Time is the flowing tide beneath;
  And Death that secret door;
    Eternity
    The mystery,
Unfolding from yon misty gloom,
And stretching far beyond the Tomb!

V. V.

We have copied the above from No. 1 of the "Church of England Temperance Magazine." The fable is well told, and the poetry is respectable, but they are both imperfect in their application. We have not a word about the Bridge by which we poor mortals may now pass safely from Time and Eternity. We know who said, "I am the Way."

THE

BAPTIST REPORTER.

DECEMBER, 1862.

AN AMERICAN ON AMERICA.

The rapid increase of population in Northern America, chiefly by emigration from Europe, and the ever-extending occupation of that vast continent in the formation of new territories and states under one Federal Government, made many wonder whereunto this thing would grow. Nothing like it had taken place in the history of human progress. Free from the entanglements of European diplomacy, and conscious of their independence, the citizens of the United States rejoiced in the material prosperity they had secured.

But one thing, when they acquired their freedom, they did not do. Negro slavery was amongst them, and they did not, though the founders of the Republic wished them, exterminate *it*. There it was, and they let it remain; and the increasing demands of the manufacturers of England for cotton induced the cultivators of that plant in the south to extend the system of slave labour by the most unrighteous means — unrighteous towards the poor negroes, and unrighteous towards those of their fellow citizens who disapproved of such a gross violation of the first principles of human freedom, as proclaimed to the world in their own Constitution.

Another thing ought to be named. Conscious of its increasing power, the Great Republic has of late years assumed a dictatorial tone, especially towards England. Its arrogant assumptions, on both land and sea boundary questions, with this country, are known to the world, and might have compelled a war between us, had it not been for the patient forbearance and concessions of England.

We only glance at these previous facts, as introductory to some remarks on the causes of the recent Disruption of the States, the present dreadful contest in which the North and South are now so bitterly engaged, and the probable results, by an American writer, in a pamphlet which has just reached us.*

The Author, writing in London, Oct. 15th, says, in his preface:— "In submitting a few facts to the good people of Great Britain, I will just remark that I am not acting under the auspices or instructions of any party, political or otherwise; but finding in the minds of so many of my friends here a misapprehen-

* Cause and Probable Results of the Civil War in America. Facts for the People of Great Britain. By William Taylor, of California, Author of "Seven Years' Street Preaching in San Francisco," "Californian Life Illustrated," &c. London: Simpkin, Marshall, & Co. Price Threepence."

sion of the principal facts and issues of the American war, I felt impelled by a sense of duty to the cause of truth and righteousness to write. I am a native of the Shenandoah Valley, Virginia, spent twenty-eight years of my life in the South, and have since spent thirteen years in extensive explorations through nearly all the free states from the Atlantic to the Pacific, and am therefore quite familiar with the facts which I here respectfully submit."

The selections we now make from this pamphlet are such as we presume our readers will prefer to possess, as containing the opinions of one who seems to have watched the progress of events. We give them without note or comment as we proceed; but we may offer, in conclusion, a few additional remarks.

"In regard to God's retributive dealing with the American people, it is generally admitted by all concerned, that as a nation we have been very ungrateful, haughty, and wicked in the sight of the Lord. We have sinned grievously against God and humanity, not only by our complicity with slavery, but in numerous ways besides. Proportionate to the light enjoyed, and the consequent responsibility involved, so is the guilt of disobedience; hence we may reasonably expect that the retributions of God to be visited upon the nation will be terribly severe. The Secessionists are the principal rod used by the Lord for the chastisement of the loyal states, not simply by the action of armies in the field, but also by all the humiliating concomitants of the war at home and abroad. Had the Federal armies been uniformly successful, the chastening purpose of God would not have been realized at all.

The second providential end to be accomplished by the war, I believe, will be the final overthrow of the 'institution of slavery.' To elucidate the theory on which I predicate this assumption, it will be necessary to state a few facts showing the relation of slavery to the war. African slavery in America, it is well known, is older than the nation itself, and although the fundamental principles of the government, as defined in 'The Declaration of Independence,' and in the Constitution, would guarantee to all her loyal subjects 'life, *liberty*, and the pursuit of happiness,' still the government had to adjust its administration to the institution of slavery, as already established too firmly to admit of its immediate removal, Massachusetts being then the only free state in the 'Union.'

For many years after that, Southern statesmen and the Southern people generally admitted that slavery was wrong, but with the growth of the tobacco and cotton trade, and the immense wealth involved, they began to feel that it was an evil they could patiently endure; next concluded that it was no evil at all, and finally that it was positively a good thing to all concerned. The development of pro-slaveryism is well illustrated by the history of the 'Methodist Episcopal Church *South*,' which seceded in A.D. 1844, from the 'Methodist Episcopal Church' on that ground alone—a history with which I am quite familiar, but can only advert to here. A fierce ecclesiastical war was waged from that time all along the border of free and slave soil. The 'General Conference of the Methodist Episcopal Church *South*,' in 1854, put a new construction on the rule *against* 'buying and selling men, women, and children, with an intention to enslave them,' which was fundamental in the church from which they seceded, and which was retained in the 'Church *South*' discipline till they got their portion of the book concern property belong-

ing to the Methodist Episcopal Church; but now to get rid of its practical bearings on the 'institution,' the said General Conference decided that the rule did not apply to domestic slavery at all, but to the 'African slave trade.' At their next General Conference, in 1858, they struck everything pertaining to slavery out of their discipline altogether. I was in the city of Richmond, Va., at the time, and read carefully the deductions of the political press from their action, which were in effect, that if such a body of learned christian ministers could see no evil in the re-opening of the slave-trade with the coast of Africa, of course politicians and worldly men could see no evil in it, and therefore it must be right. Very soon after that the sentiment was currently received in the South, that the importation of poor heathens from Africa, and their admission to the glorious privileges of christianity in American slavery, was the greatest missionary enterprise of the age in which we live, and the only obstructions to this most charitable work were the 'miserable abolitionists of the north,' and British men-of-war which claimed the right of search over their *missionary* ships.

I find many in the United Kingdom who have an idea that the South were suffering terrible oppression under the Federal Government, which goaded them into the war spirit. But it is a fact, patent to every American certainly, that the South have had the balance of power in the Federal Government from its organization till the time of their withdrawal for the purpose of its overthrow. True, the admission of California, in 1850, and the subsequent admission of Minnesota and Oregon, as free states, gave the balance of power in Congress, *nominally*, against them; still, by bullying force and political intrigue, they retained in fact the balance of power, and the government was administered specially in their interest. Out of volumes of evidence to prove this fact, I need only advert to the subjugation of the whole of the free states to the odious demands of the 'Fugitive Slave Law.' A ship-master was convicted in Petersburg, Va., a few years ago, of having offered passage on his vessel to a few slaves who desired to emigrate North, and was sentenced to the penitentiary for twenty years. I was in the city of Richmond, but a few miles distant, at the time, and the 'outrageous conduct of the ship-master,' and the 'justice of his sentence,' was the popular theme of conversation in all circles. He has been now four years in prison, and has sixteen to serve, unless the Federal armies release him and send him home to his family.

The real grievance to the South, I apprehend, was this:—The North, with free labour and free schools, were multiplying their population too fast for the South. To attract emigration to the south-western slave states, six hundred acres of land were offered in Arkansas to every family that would settle there, and in Missouri land was offered for sixpence per acre; while land in Iowa, not any better in quality, and climate not so good, readily commanded twenty-four shillings. The mass of independent, enterprising men, who were seeking new homes, refused to settle in a slave state; while multitudes of Southern men, glad enough to get away from slavery, annually emigrated to free soil. What was worse still, the anti-slavery sentiment of the North was developing itself and extending its influence, so that the South saw that among the probabilities of the future the North would certainly outvote them, (though every five slaves gave to the master three votes besides his own,) and might

then possibly interfere with slavery. Hence to prevent the North from acquiring the balance of power in the government, which they claimed by right of possession from the first, they have for years been acquiring, by political stratagem and war, and Federal Government money, new territory South, as fast as possible. Hence the annexation of Texas, and the purchase of New Mexico and California, and the abortive effort to possess Cuba.

I find many on this side of the Atlantic who claim for the South the right of revolution under the precedent of the revolution of the American colonies in 1776. Now, let any sensible man look at the facts. The colonies stated their grievances, and prayed long and loud for legal redress. The seceding states did neither, but *clandestinely*, and most adroitly and efficiently too, made all their arrangements for the overthrow of the government. The colonies were a dependency three thousand miles across the seas, had no part in creating the British throne, had no voice in her halls of legislation, and the kingdom of Great Britain was not dependent on the loyalty of the colonies for its constitutional integrity, nor was it jeopardized by their independence. But the seceding states were not remote colonies, but the integral parts of the government, helped to create it, and by the most solemn compact were sworn to maintain it, not as a *Confederation* of independent states, but as a bona fide *national government*. But we are gravely told that 'the geographical domain of the United States is too large for one government.' Not half so large as the British Empire; yet Britain would not allow India, nor would she allow any of her colonies, though separated from her, geographically, by oceans and continents, to seize her property, and peaceably secede from her dominion; and who will question the validity of her governmental policy? But to separate the Southern from the Northern states, is to divide rivers and mainland more geographically compact, only on a larger scale, than England itself. It is said, too, that 'the nationalities and social habits of the North and South are so diverse that they never can remain one people.' The nationalities, languages, and religion of both parties are precisely the same. Their only differences are superinduced by slavery. Some try to justify the rebellion on commercial grounds, and say—'That the manufacturing interests and productive tariff of the North are destructive to the interests of the South.' Why then are the manufacturing interests of the South so far behind those of the North? Because slavery and its concomitants oppose a bar to manufacturing free labour. View the subject from any stand-point you please, and any unprejudiced, intelligent man must see in the light of the real history of the case that the cause of the rebellion is slavery; that no other antagonism exists, in sufficient strength, between the North and the South, to lead to such a rupture; that whatever other differences have arisen between them are traceable to one common origin. *The animus of the whole thing is* SLAVERY.

Now, had Mr. Lincoln proclaimed directly an abolition war, he would, thereby, have consolidated the whole South, at once, including the border states, capitol and all. He would have divided the North, and would have brought the whole mortal struggle on to free soil. Mr. Lincoln was sworn to maintain the constitution, and administer the laws impartially for the benefit of all loyal subjects, North and South. To have proclaimed the abolition

of slavery in the states would have been regarded as a violation of the constitution, hence a forfeiture of national honour, and of the support of millions of loyal citizens, North and South. Moreover, the government did not wish to resort to extreme measures, till it had first tried a mild, magnanimous policy toward the whole South. Meanwhile, Mr. Lincoln's honest efforts to induce the border states to adopt an anti-slavery policy, by offering to compensate them for their slaves, and voluntarily initiate a plan for gradual emancipation, have, at least, had the effect of ventilating the subject, by its discussion on slave soil, which has resulted in quite a development of anti-slavery sentiment in the border slave states. Before the war, there was but one man in the South who dared to speak out on the subject, Cassius M. Clay, of Kentucky, and he could only do it by first presenting twelve substantial arguments in a pair of Colt's revolvers, with a threat, that everybody knew he would execute, to shoot the first and every rascal who might dare to lay hands on him. Not one pulpit, not one paper in all the South dared to attack slavery. Not an anti-slavery paper or book was allowed to circulate through the South. The ever jealous, vigilant eyes of pro-slaveryism found, in the home of a very respectable coloured preacher of the gospel in Cambridge, Maryland, a copy of 'Uncle Tom's Cabin,' and the poor man was dragged away from his family and sentenced to the penitentiary for ten years. He still has about five years of his imprisonment to serve. Many white men and ministers of the gospel were driven out of the South on a suspicion of disloyalty to 'the institution.' The Missouri Conference of the Methodist Episcopal Church, during Conference Session, in 1859, while the presiding bishop was preaching an ordination sermon, was assailed on a sabbath day by a formidable force of armed men, embracing a large number of the 'most influential citizens'—the slaveholders in the county. A member of the same Conference, by the name of Kelly, a noble young minister of the gospel, five or six years ago, was assaulted by a mob, and so beaten and abused that he soon after died from the effects of their violence. Rev. A. Bewley, of the same Conference, was seized by a pro slavery mob, dragged away from his family, and hung. What had these men done? Had they tried to raise insurrections among the slaves? Had they even publicly raised their voice against slavery? Nothing of the kind; but they belonged to an anti-slavery church, and it was feared that their presence and ministry might in some way work to the injury of 'the institution.' What was done with the murderers? Pro-slavery men would not arrest them, nor prosecute them, nor testify against them, nor pass judgment, nor execute them; and anti-slavery men dare not show their faces or lift their voices on slave soil. The blood of these men of God still cries from the ground. All these things occurred in the days of national peace and prosperity, when Brooks was receiving ovations through the South for having beaten Mr. Sumner nearly to death with a huge stick in the Senate Chamber, for having even there dared to speak against slavery. Now, through the mild conservative, yet earnest anti-slaveryism of Mr. Lincoln, and his emancipation policy, the discussion of the subject has been admitted, and a good degree of anti-slavery sentiment developed in all the border slave states. Governor Johnson, of Tennessee, in a speech delivered in Nashville, the capital of the state,

last fourth of July, said, among many other sharp things, 'If a negro is stolen, the Union must be broken up, if he is not returned; but if a Southern merchant swindled his Northern creditors out of 100,000 dols., it was all right. Take a case. The president of one of the New York banks, and one of the leading men of the metropolis, owned a large amount of property in the South, among which were 300,000 dols. in North Carolina state bonds. To avoid the confiscation of his property he resigned his position in the bank, and even went to North Carolina to reside. But it was all in vain. The confiscation act swept it all away. Here is a gigantic swindle committed on this Northern man by the Southern rebel chivalry, to the amount of 300,000 dols., the price of at least four hundred and twenty negroes in good times. Nothing is said about this outrage; but what an uproar we would have heard, had this Northern man taken from one of the chivalry one negro. Why this difference? Why is the negro held so sacred above all property? Why is it that if a bull or a dog become dangerous it can be killed and its owner receive no compensation, but if a slave be hung for murder, every tax-payer in the state is made to put his hand in his pocket and pay the owner for his negro.'

The question of American slavery is so complicated that human wisdom cannot solve it. 'The institution' cannot be removed by *moral* appliances, as in the glorious example of the British government in her West India colonies. Here the friends of freedom had direct access to the *seat of power*, the throne and parliament, and yet it was the work of years, requiring the utmost exertion of the moral forces of many of the greatest statesmen and gospel ministers in the nation. But had Wilberforce or his coadjutors gone into the slave states of America, and raised their voices in favour of freedom, they would have been hung most likely. It could not be reached by the United States Congress, because, as I have shown, the question belonged to State legislation. It can only be reached, therefore, by some direct providential interposition, such as a military necessity so palpable as to combine the great loyal masses in one united purpose to overthrow it. Such a necessity has now been forced upon the nation, and it remains to be seen whether, under the chastening hand of God, she has developed moral power sufficient to unite her millions of freemen on that issue, and bring all her resources to bear directly on that point.

Since writing the above, the mails have arrived with Mr. Lincoln's proclamation—'That on the 1st day of January, 1863, all persons held as slaves within any state, or designated part of a state, the people whereof shall then be in rebellion against the United States, shall be thenceforward and for ever free.'

The cheapest and shortest way out of the difficulty is the most direct way through it—the overthrow of its cause, slavery. Let honest Abraham untie the knot if he can, cut it if he must. As the light of christianity and civilization have gradually increased their effulgence, have not the developments of Providence all been in favour of human freedom? Look at the glorious emancipation policy of England; see the abolition of serfdom in Russia. France, too, is bearing a testimony against slavery; and here, while I write, the mails come with the fact, 'that a law for the abolition of slavery in the Dutch West Indies, in July, 1863, has passed the States General of Holland, by a majority of forty-five to seven.' Is it at all likely that the

wheels of the providential car of human freedom are to be suddenly reversed, and the most gigantic and wicked monopoly of human flesh and bones and liberties, hearts and hopes, should, under the direct claim of divine sanction, be established on a perpetual basis of fundamental national law, and be acknowledged by all the enlightened anti-slavery nations of the earth?

Now because the anti-slaveryism of the Northern states has not, under all its complicated embarrassments, come up to the ideal of English minds on the subject, will reflecting, God-fearing, and freedom-loving English men and women repudiate it altogether, and accept, in its stead, the most outrageous, unblushing pro-slaveryism that ever disgraced the world? And will they fall out with their good friends in the United States because they were *too slow* in their efforts to destroy slavery, and now when they are marching up to it as a direct issue of the war, fall out with them because they are *too fast?* But has the United States Government done nothing for the slaves during the war? 'It has received fugitive slaves under its protection and instruction. Several thousand slaves at Fortress Monroe, about twelve thousand at the Sea Islands, many at Newburn and at other points in North Carolina, having come within our lines, are emancipated and under instruction. Many slaves have escaped to the Northern states and to Canada—over sixty thousand from Missouri alone. Governor Letcher estimates the number of slaves already lost to Virginia by the war at eighty thousand seven hundred and twenty-eight. It has forbidden the return of fugitive slaves; offered to compensate states that will emancipate; declared universal liberty in the district of Columbia; prohibited slavery for ever in the territories of the United States; conceded to England the right of visitation and search for the more effectual suppression of the slave trade,' and has now taken the initiative for universal emancipation. And more, who but America can stand up beside England and help her, as the great defender of the faith of Jesus, in the great work of evangelizing this fallen world of ours?

Whatever wrongs are in the North, their cause is right; and the dearest interests of humanity, and the future peace of the world, are involved in their success. All Northerners may not be sincere in demanding the abolition of slavery; multitudes certainly are; and should not freedom-loving England sympathise with these and pray for their success? Should not the Union Government get credit for what it undoubtedly has done towards the freedom of the slaves since the war commenced? Does not the purpose of God manifestly point to 'emancipation' by this war? Surely He is sincere, and we may sympathise with His designs. But can Great Britain sympathise with the slave-holding, slave-buying, slave-breeding, slave-whipping South, that seeks by gigantic rebellion to consolidate its wicked degradation of 4,000,000 souls redeemed by the blood of the son of God? It cannot be. Let England know *the real cause of this war* and its all but certain issues, and her heart will beat true to the cause that does battle for order, freedom, and humanity. Be this as it may the purpose of the Highest that will stand. May God defend the right!"

We had marked several other paragraphs for extract, but we must stop here, and leave our readers to form their own judgment on the statements and opinions of this earnest writer. But we cannot leave this distressing subject without referring to the mischief inflicted

by the continuance of the conflict in America on our manufacturing population in this country. Every day's report is filled with the most harrowing details of unrelieved destitution. Thousands of our christian brethren, with their wives and families, are patiently bearing the pangs of biting hunger. Congregations in other parts of the kingdom would do well, *every sabbath day*, to receive contributions, either in a box at the door or in some other way, for the poor sufferers. Every week adds to their number, and cold winter is coming to increase their misery!

Poetry.

SYMPATHY OF JESUS FOR THE SUFFERERS.

Oh! say not that the Saviour's smile
  Is hid from thine afflicted eye;
Say not that His unerring hand
  Shall ever grieve thee willingly.

Oh! can it be, when every thorn
  That He has asked His child to bear,
Was bound upon that bleeding brow,
  And buried half its sharpness there?

Oh! can it be, when every tear
  That starts to thine imploring eye,
Can find within His sinless soul
  The full response of sympathy?

It may be that the wound lies deep,
  And thou would'st fain weep all alone;
It may be that thy bosom shrinks
  From any hand except His own.

Aye, and though friendship's gentlest voice
  Speaks all too rudely to thine ear,
He has a tenderness of tone
  Which e'en a breaking heart could bear.

Oh! well *He* knows each pilgrim's path;
  There was but one too rough for thee,
He gazed upon that path of death,
  And onward pressed to set thee free.

Oh! fainting pilgrim, trust that Friend—
  Trust Him with all thy weight of care;
Oh! lean upon his outstretched arm,
  And rest thy weary spirit there!

Spiritual Cabinet.

TO MINISTERS—DONT ANNOUNCE YOUR DIVISIONS.

It has always appeared to me extremely bad policy in any preacher, who desires to keep up the interest of his congregation, to announce at the beginning of the sermon, that in the first place he will do so and so; and in the second place such another thing; and in the third place something else; and finally close with some practical remarks. I can say for myself, that whenever I hear any preacher say anything like that, an instant feeling of irksomeness and weariness possesses me. You cannot help thinking of the long tiresome way that is to be got over, before happily reaching the end. You check off each head of the sermon as it closes; but your relief at thinking it is done, is dashed by the thought of what a deal more is yet to come. No: the skilful preacher will not thus map out his subject, telling his hearers so exactly what a long way they have to go. He will wile them along, step by step. He will never let them have a long out-look. Let each head of discourse be announced as it is arrived at. People can bear one at a time, who would break down in the simultaneous prospect of three, not to say of seven or eight. And then, when

the sermon is nearly done, you may, in a sentence, give a connected view of all you have said: and your skill will be shown if people think to themselves, what a long way they have been brought without the least sense of weariness. I lately heard a sermon, which was divided into seven heads. If the preacher had named them all at the beginning, the congregation would have ceased to listen: or would have listened under the oppressive thought of what a vast deal awaited them before they would be free. But each head was announced just as it was arrived at; the congregation was wiled along insensibly; and the sermon was listened to with breathless attention from the first sentence to the last.

Good Words.

Reviews.

Independency: a Deduction from the Laws of the Universe. By Evan Lewis, B.A., F.R.G.S., F.E.S. Author of "The Coal Pit Tragedy; or, a Warning Cry from a Living Grave." "Seeking Jesus." "The Two Twilights." "A Plea for the People; or, the Juggernaut of England." "The Wines the Saviour made, used, and sanctioned, &c. &c. With several plain and coloured Illustrations. (And a quotation in Greek from Matt. xxiii. 8 as a motto.) *London: Elliot Stock.*

WHEN we glanced at this formidable Title, we naturally expected to find something extraordinary in the Book itself, and we were not disappointed. Without more ado we give a quotation from Chapter I.

"The ellipse, in its revolution, forms the archetype of organic beings, as well as of inorganic matter. All organized beings, whether vegetable or animal, originate in a cell—an ellipsoid—which is physically the same in the two great divisions of nature, though chemically different. The original vegetable cell is enclosed in an integument or cellwall, composed of cellulose ($C_{24}H_{20}O_{20}$), supposed to be lined by an imperceptible albuminous membrane; whereas the animal cell—though similar in structure—differs in this: that the cellulose membrane is absent, and the wall of albumin ($S_2N_{27}C_{216}H_{169}O_{68}$) is highly developed."

If our readers cannot understand this we cannot help them. We give another, not at all hard to be understood.

"Such positiveness in reference to any thing of so little importance (as baptism) has a ruinous moral influence on the mind. Those men who exclude from their community others, simply because they differ from them in opinion on minor matters, must have unlimited confidence in their own infallibility: yet have they little reason to be so, in this particular at least. No man of great intellectual powers, deep learning, and devout piety—the only man competent to form an opinion on the subject in question—will be too positive in his exposition of Baptism or any other *ism*. Such positiveness in reference to any thing on which good and great men differ in opinion, speaks but little of the humility of these men. Its natural and inevitable tendency is to engender and foster pride, self-confidence, arrogance, and conceit. Facts might be adduced to prove that this has been the case. A most eminent Baptist Minister, lately stated as his belief 'that Church Meetings in that Denomination were a curse to Religion.' The members being so positive on one point, and so exclusive, are naturally intolerant in reference to their brethren who differ from them in other matters. Instead of spending an hour in delightful and profitable Christian Fellowship—as is the case generally in Independent Churches—they lack the 'charity which thinketh no evil and is the bond of perfectness,' and find materials for controversy and quarrel where all should be of one accord.

These narrow-minded and bigoted Baptists, however, are dying out fast, and ere many years have passed, the last of them will have been gathered to his fathers."

There! take that, ye bigoted baptists, and wait your coming doom. And if in the meantime ye should wish to know what more this "man of great intellectual powers, deep learning, and devout piety," has to say on

these and many other curious subjects, send to Mr. Stock for the book, who will gladly supply it, but what you will have to pay for it we cannot tell you.

The American War. By Newman Hall, LL.B. A Lecture to Working Men, delivered in London, Oct. 20, 1862. London: J. Nisbet, and J. Snow. Price Threepence.

Cause and Probable Results of the Civil War in America. Facts for the People of Great Britain. By William Taylor, of California. London: Simpkin, Marshall, & Co. Price 3d.

Federals and Confederates. What are they Fighting for? London: Caudwell, Strand. Price Twopence.

We commend the above tracts to the careful perusal of such of our readers as desire to know the truth in relation to the terrible American conflict. The first is by the well-known and highly esteemed minister of Surrey Chapel. From the second we have made selections in our leader. The third tract is published anonymously, but is evidently the production of an able and well informed writer. They are, all three, well adapted to dispel the ignorance and prejudice prevailing in this country on the subject of the American crisis; and will be of great value to all persons who have not access to the larger works of Professor Cairnes, Mr. J. Stuart Mills, Count Gasparin, and Mr. Ludlow. May God, in his wisdom and mercy, hasten the termination of this dreadful war, and the downfal of the accursed system of slavery by which it has been occasioned. N.

Christian Activity.

THE MIDNIGHT MISSION.

This somewhat singular name was adopted by the gentlemen, who, feeling compassion for the thousands of ruined and abandoned females in the metropolis, resolved to form themselves into a society to attempt their reclamation. It was as significant, as it was unexpected, to find the *Times* approving the design. From its columns we extract this paragraph:—

"This remarkable movement has lost nothing of its first efficiency, though it has long ceased to excite the interest of novelty. It was a bold, but an important enterprise. It is now confessedly a great success. It demanded a more than common amount of good sense, discretion, and delicacy; it laid its promoters open to severe censure in case of failure, and exposed them to great ridicule and smart gibes on the part of those who can always laugh at what they cannot understand, or will not help. The brief history of this movement is instructive. Many kind and earnest ministers and laymen felt deeply for the condition of 40,000 fallen women traversing nightly the streets of London. They were not only lost sheep, but apparently inaccessible to the aggressive efforts of those whose compassion their sorrows and sufferings had excited. That there might be no fair opening for censure, the first promoters sent out to leading and influential persons seven hundred notices of their design. On the 8th of Feb., 1860, five hundred invitations, enclosed in envelopes, were distributed among the sisters of the *pavé* in Regent Street, Coventry Street, and the Haymarket, and in the various casinos which they are in the habit of frequenting, affectionately and respectfully inviting them to meet a few friends at tea in the Restaurant of St. James's Hall at half-past eleven p.m. About two hundred and fifty of these 'unfortunate ladies' accepted the invitation. They were addressed by the Hon. and Rev. Baptist Noel, in words full of earnest remonstrance, christian feeling, and in a temperate spirit, and the effect was most impressive. Numbers felt chords touched in their nature that had long ceased to vibrate, and reminiscences stirred that had been almost effaced, and applications many and fervent were made by the victims of evil for deliverance from its bondage.

The results, in a statistical point of view, were as follows:—Twelve meetings of this kind were held; 2,400 unfortunate women attended, twenty-six were restored to their friends, eighteen were placed in service, ninety-one were gathered into various 'Homes' provided for this purpose, four married, and two emigrated. A contemporaneous attempt was made by some French pastors, under the same sanction, to impress the very numerous French-women who have fallen into the same degraded condition; but here the difficulties were very great. The haunts of these unfortunates are the property of Belgians and Frenchmen, who import the unhappy creatures into this country by gross misrepresentations, and afterwards live and become rich by their gains. These taskmasters forbade their victims to accept the invitations, and threatened to flog them if they disobeyed their orders. It was also found that the scepticism and superstition in which they had been trained in their own country enabled them to a great extent to resist every attempt to awaken them to a sense of their position, and to throw off every earnest and salutary appeal. But, accepting all the failures, there remains sufficient success to be a reward to those benevolent persons who so nobly pitied and so kindly toiled for those who did not pity themselves. The countries to which the hundred and thirty-eight reclaimed unfortunates belonged were as follow:—Fifty-nine were natives of London; two came from Wales, three from Scotland, and six from Ireland. Yorkshire furnished three, Gloucestershire four, Somersetshire eight, and two were from each of the remaining English counties. Their average age was twenty-two years. The sources and springs of the 'social evil' are many and various. Not a few start on their unhappy career from fashionable dressmakers' establishments. Young and beautiful, they feel the oppressive fatigue of vitiated air, late hours, and incessant work. They meet with them that 'smile and are villains.' Dissatisfied with their intolerable toils, yearning for relief and sympathy, they yield, are forsaken, and die alike unknowing and unknown. Another source of this evil is found in the army. The rules of the service allow only six wives in each company, and the marriage of soldiers is generally discouraged. Regiments sent out to India are accompanied by thirty wives, though composed of 1000 men. If young women could look forward to early marriages they would thus be lifted out of the way of temptation. But, owing to the consumption of men by the navy and the army, by emigration, and by the fact that there are thousands of shopmen whose masters would dismiss them if they dared to marry, there were found at the last census 1,400,000 women between twenty and forty years of age unmarried. Servants out of place swell the ranks of the fallen. In fact poverty has much to do as an occasion, if not a cause, of the first step downward. They see thousands of their sex on the streets gaudily attired, apparently prosperous and merry, while they are cold and hunger-bitten, and in rags. The temptation to plunge into the current is strong, and their principles or powers of calculation are weak, and they are ruined. The upper classes also contribute their share of victims. Fashionable mothers cultivate the society of profligate young men of rank and fortune, and often reap the fruits they have been fostering in the degradation of their daughters. No conduct is more worthy of censure. Vice ought to be reprobated in man as firmly as in woman. If we cannot extinguish the social evil we may do much to lessen it. Earlier marriages would be a step in the right direction. Let young men begin as their parents began, and not wait to begin as their parents live after thirty years of prosperous labour. Let mothers learn to appreciate a fortune *in* a young man as highly as a fortune *with* a young man. The former is a mine, the latter is but a balance in the bank. At all events, he cannot have much pity or compassion in his heart who refuses his best wishes for the success of an enterprise that has already lessened the burden of human suffering, and appears to have capabilities of increased success."

Narratives and Anecdotes.

THE EJECTED BAPTIST MINISTERS.

BEFORE the Bicentenary year of the ejection of two thousand pious ministers from the Church of England closes, we are anxious to place on record in our pages a list of those who held baptist sentiments. We, therefore, give an apparently carefully prepared statement from the columns of the *Freeman*.

"It has by many been too hastily assumed that the ejected clergy of 1662 held few opinions in common with modern Nonconformists; and it has even been the fashion in some quarters to affirm somewhat superciliously that in all but a few minor matters, which their punctiliousness magnified into importance, they were at one with the party which ejected them. A little investigation shows, however, that with regard to a large proportion of the ejected this is the reverse of the truth. Many were the shades of opinion which separated them from one another as well as from their antagonists, and amongst these opinions that of the baptists was not wanting. It may surprise many to learn that believer's baptism was ever preached from Church of England pulpits, and practised by any of the clergy. It must be remembered, however, that in the period preceding 1662 uniformity was not enforced. A baptist clergyman had signed no assent and consent to pædobaptism, and a voluntary might refuse to receive tithes, (as some did) and accept for his support the free-will offerings of the people, still retaining his incumbency.

That baptist sentiments had many adherents during the Commonwealth is clear. The Protector favoured baptists, perhaps partly through the influence of Milton, whose baptist opinions are well known. Soon after the Restoration a pædobaptist champion thus significantly entitles his pamphlet, 'An Essay to *revive* the Primitive Doctrine and Practice of Infant Baptism." When the sequestered clergy were reinstated at the return of Charles II., a special exception was made against those who had discountenanced infant baptism. These, and other facts, show that baptists were numerous, and it is probable that a larger number of the Two Thousand were of this persuasion than can now be ascertained. Dr. Calamy, though generally impartial, had rather an unfriendly feeling for the baptists, and does not always memorialise this part of their nonconformity. From his pages, compared with those of Crosby, about thirty may be discovered, whose names, &c., were as follows:—The Rev. H. Jessey, M.A., rector of St. George's, Southwark; J. Gosnold, Charter-house-school; J. Maisters, Magdalen College, Oxford; Wheeler, rector of Cranfield, Beds; W. Dell, rector of Yeldon, Beds; P. Hobson, chaplain of Eton College; G. Fawnes, vicar of High Wycombe, Bucks; F. Bampfield, vicar of Sherborne, Dorset; T. Jennings, rector of Brunsfield, Gloucestershire; P. Frewen, of Kempley, Gloucestershire; J. Head, of the same county; J. Tombs, B.D., vicar of Leominster, Herefordshire; W. Woodward, of Whitchurch, Herefordshire; D. Dyke, M.A., rector of Hadham, Herts; L. Wise, of Chatham Dock, Kent; R. Adams, vicar of Humberstone, Leicestershire; J. St. Nicholas, rector of Lutterworth, Leicestershire; Thomas Ellis, rector of Lopham, Norfolk; Edmund Barber, rector of Somerley, Suffolk; J. Harding, D.D., rector of Brinkworth, Wilts; R. Brown, rector of Whitelady Aston, Worcestershire; T. Hardcastle, vicar of Bramham, Yorkshire; T. Froude, rector of Cheriton, Glamorganshire; J. Miles, rector of Ilston, Glamorganshire. Beside these about twelve are mentioned by Crosby as baptist sufferers for conscience' sake whose names also occur in Calamy, but concerning these, the identity is uncertain.

Of those above-named some appear to have embraced Baptist sentiments after their ejection, or at least the contrary cannot be proved of all. Several, however, were Baptist, both in principle and practice, while they remained in the National Church. The most conspicuous names are those of Mr. Tombes, Mr. Dyke, Mr. Bampfield, and

Mr. Jessey. The reader will find very interesting accounts of these in Calamy. The two former had been on the Commission of Triers during the Commonwealth, the only Baptists on that commission. Mr. Tombes was a great disputant, and once entered the lists in public discussion with Baxter on the Baptist question. The great Presbyterian called him 'the chief of the Anabaptists'; and on one occasion 'publicly asked pardon of God and him for some unhandsome things which, in the warmth of debate, he had said against him.' He suffered much on account of his opinions, though afterwards he was the friend of more than one bishop, and was even introduced to the King. Mr. Dyke, though a baptist, was one of Cromwell's chaplains-in-ordinary. His last years were spent in ministering to the congregation at Devonshire Square, London, where he was succeeded by Mr. Adams, another of the Two Thousand mentioned above. Mr. Bampfield suffered more than most of his contemporaries. The story of his apostolic labours and frequent imprisonments is very interesting. One of these imprisonments was of eight years' duration. He died a martyr to the truth, having been seized while preaching to his congregation at Pinner's-hall, and lodged in Newgate, where his constitution, naturally delicate, succumbed to his long-continued privations.

Mr. Jessey was, perhaps, the greatest of all, conspicuous alike for scholarship, piety, zeal, and sufferings. He was an indefatigable student. 'The original languages of the Old and New Testaments were as familiar to him as his mother tongue.' The masterwork of his life was a new translation of the Bible, in which he was assisted by scholars of various countries. To his great sorrow he did not live to complete it. Archbishop Bancroft supervised this work, and 'altered it in fourteen places to make it speak the prelatical language.' Mr. Jessey placed over his study-door an appropriate motto. He was equally distinguished for charity, entirely supporting above thirty-four families. He was much interested in the conversion of the Jews, and in 1657 sent 300*l.* to Jerusalem to relieve the wants of its inhabitants, then impoverished by war. In 1644 he was led to study the question of Baptism by some in his congregation. He took the precaution of consulting several eminent ministers, but they failed to satisfy him of the Scriptural authority of infant baptism, and he became a Baptist. Before the Commonwealth he suffered much from persecution, and after the Restoration he was ejected from his living and imprisoned, soon after which he died. The account of his last hours is very touching. The funeral of this Baptist rector was attended by thousands. 'I wish,' said a controversial opponent, 'that there were more such anti-Pædobaptists as he.' He is the only one of the Baptist confessors honoured with a portrait in the 'Nonconformist Memorial,' where we see him attired in a rabbinical-looking skull-cap, large white collar and Genevan cloak, his face unspoiled by the razor, his eyes of thoughtful and kindly expression,—a man evidently to be loved as well as respected."

Baptisms.

FOREIGN.

FRANCE.—Our readers will be gratified to hear of the baptist churches in France, connected with the missions of our American brethren. Mr. Dez, the baptist minister in Paris, writing to Mr. Jenkins, of Morlaix, Sept. 17, furnishes this information. He says:—"And in the first place, dear brother, I am happy to have to tell you that the work, considered generally, is encouraging and prosperous, despite the weakness and very small number of those who labour as pastors and evangelists in our churches. At Denain (Nord), the church, left nearly to itself for many years, was some months ago in a situation of danger which considerably alarmed us; but through Divine goodness, the presence of Mr. Cretin in this field of labour has

been blessed to ward off some of the dangers we had reason to fear. Public worship is established near Denain, with a congregation of fifty to sixty persons. We have there two or three candidates for baptism, and the prospect is cheering. At Chauny, ten persons have been baptized this year. The congregation in that place is as large as the place will admit. At La Fère (Aisne), the church continues to be worthy of the reputation for faithfulness and zeal which it acquired under the ministry of Mr. Foulon, who, having left, is now a pastor in the United States. Five were baptized here on Sabbath, 7th September last. At Verberie (Oise), the church and its sub-stations are now left much to themselves, in consequence of the departure of the pastor, Cretin, for Denain. The members of this church are scattered over a wide extent of country. At St. Sauveur and Chelles, the two principle stations connected with Verberie, the brethren, Cadot, Vignal, and myself, preach monthly. There are here three candidates. At Paris, seven have been baptized this year, and three candidates are likely to be received shortly. The members generally are faithful, and animated with a desire of advancing in spiritual life, and our Sabbath congregations are more numerous than ever. I expect, by God's blessing, that the number of baptized in our churches during 1862 will be about thirty, if not more. As to our wants, I think you know them partly, therefore I will only make a brief mention of them. In Paris we are in need of a place of worship, sufficiently large for our congregation, instead of our present inconvenient room. At Verberie, we have at present no minister. It is desirable we could send there a pastor, or an evangelist, to labour in that field. At La Fère, Chauny, and Denain, our brethren, Boilean, Lepoids, and Cretin, are alone to do the work. Each of them needs a colporteur, who could, in their absence, preside over meetings, and labour in opening the way for the reception of Gospel truth among the ignorant and timid, who are inaccessible to ministers."

DOMESTIC.

ELGIN.—Another husband and wife were baptized by Mr. Macfarlaine, Oct. 26. These make twenty-six additions by baptism during the past twelve months—a very encouraging increase, considering the deep-rooted prejudice that exists in this country against any departure from the faith or customs of our forefathers, whose creeds and confessions contained many excellent rules of doctrine and practice, though they held by this tradition of the popery they hated—viz., infant sprinkling. Thirty years ago, an "unchristened *bairn*" would be regarded by some as one of the most dangerous inmates that could be in a family; because the *fairies* had power to carry such away to some dark cavern, to be their future companion; while they substituted an *elf* to its place and privileges, to the annoyance and confusion of the unfortunate family and the neighbourhood. Of course there must be very few that hold such absurd superstitions in the present day, for all are ashamed of such nonsense now. May every unscriptural custom in the churches of God be soon rooted up!

W. U.

ABERGAVENNY, *Frogmore Street*.—On the last sabbath in October, four more friends were immersed on a profession of faith in Jesus by our pastor, Mr. Bullock. One of these is the brother of our deacon's daughter, who was immersed the preceding month. He is a member of a family that has not been without a baptist minister within its circle since the time of the Stuarts. Another had for more than twenty years sedulously served the god of this world—an eminently bad member of an eminently bad family. Constant familiarity with vice in all its forms seemed to render his a hopeless case; but being met by a mightier power, he has abandoned his former master and his service, and is now as earnest and persevering in his Saviour's cause as ever he was in that of satan. May he persevere unto the end. We have again several candidates, and hope soon to record more considerable additions.

D.

MEADOWSIDE, *Dundee*.—On the first Lord's-day in November, after a discourse by Mr. W. Henderson, Mr. John Henderson baptized one believer, a seafaring man, and husband of one of the sisters of the church. Led by the Holy Spirit to see himself a sinner, that Jesus was his Saviour, and that it was his duty and privilege to be baptized as the New Testament directs, he thus obeyed the divine commandment.

J. S.

SWANWICK.—We feel great pleasure in reporting that on Lord's-day, Nov. 9, Mr. Shaw, of Derby, after a discourse from "If ye love me, keep my commandments," baptized seven believers in Jesus Christ; and in the evening gave them the right hand of fellowship, on behalf of the church, at the Lord's table. These make sixteen dear friends who have been added to us within the last five months. We thank God and take courage; and pray that this may be only as the drops which come before a more plentiful shower. "The Lord of Hosts is with us: the God of Jacob is our refuge." W. B.

SOHAM, *Cambs.*—We held a joint baptismal service on Lord's-day morning, Nov. 2. Our pastor, Mr. Robinson, baptized three disciples, after a baptismal address from Mr. J. Smith, junr., of Newmarket; and then Mr. Smith baptized the young person whom he adopted as his daughter in Ireland, when preaching there eight years ago for the Evangelical Alliance. These were all received into the church, at the Lord's table in the afternoon. This delightful service was also conducted by Mr. Robinson and Mr. Smith.

DERBY, *Agard Street.*—Our pastor, the Rev. J. Baxandall, had the pleasure of baptizing three young persons on sabbath evening, Oct. 26. These were added to the church on the following sabbath evening. One was a teacher, and the others were scholars in our sabbath school. We have more inquiring the way to Zion, with their faces thitherward. The Lord is thus encouraging us in his service. Our earnest prayer is that we may all be faithful unto death, that we may receive a crown of life. H. A. B.

LEICESTER, *Carley Street.*—After a discourse by our pastor, Rev. J. C. Smith, on Lord's-day, Oct. 26, to a crowded assembly, six believers were baptized on a profession of repentance towards God, and faith in our Lord Jesus Christ. May they all be kept by the power of God through faith unto salvation, adorning the doctrine of God our Saviour in all things. C. H.

BLACKWATER, *Hants.*—The mother of a family—on whom we hope the solemn event will have a good influence—was baptized here by Mr. S. Sale, Oct. 12. J. W.

WOOLWICH, *Queen Street.*—Five females and two males were immersed in obedience to their Lord's command, Oct. 26. One of the brethren braved all the dangers of the Crimean war, and accompanied the Arctic expedition in search of Sir John Franklin. The words preached from on this occasion were those of Ananias to Paul, before the baptism of the Apostle—Acts xxii. 16. W. H. W.

HORITON.—Mr. W. E. Foote baptized one male and two females, Aug. 3; and on Oct. 29, four females. Among the above were a grandmother and her two granddaughters, a mother and daughter, and four from the sabbath school. Our prospects are highly encouraging. To God be all the praise! T. H. G.

LIVERPOOL, *Athol Street—Welsh.*—Since last writing you, we have had the following additions by baptism:—June 15, four; Oct. 19, two; Nov. 9, two; by Mr. Joseph Williams, our pastor; and we have yet others "inquiring the way." W. M. W.

WOKINGHAM.—Mr. Scorey, after an appropriate address, baptized one male candidate on Lord's-day, Oct. 26; and on the next Wednesday, one of our female friends thus put on Christ by baptism. S. S.

HORSFORTH, *near Leeds.*—We had the pleasure of witnessing the baptism of five believers by Mr. Handford, of Rawdon College, on Lord's-day, Nov. 2. J. L.

WALES.

Holyhead.—The English church meeting at New Park Street has had several additions by baptism since its formation last January. On Oct. 26, two were immersed by Mr. W. Davies, the pastor. One was a deaf and dumb young man. Some of your readers may ask how he made a confession of his faith. This is easily answered; for although unable to speak, he can express himself readily with his hand, being able both to read and write. On Nov. 9, Mr. D. baptized another candidate. This infant church is in a prosperous state. J. L.

Builth, Brecknockshire.—Three friends were baptized on a profession of their faith in the Lord Jesus Christ, in the river Wye, by the Rev. D. Phillips, on the first sabbath in November. T. I.

Brynmawr, Calvary — English. — I have the pleasure of informing you that Mr. E. Lewis immersed three believers on Lord's-day, Oct. 26. The candidates were from the sabbath school. And we hope that many more will be brought from that plantation into the vineyard. May God bless our sabbath schools!

J. J.

Cardiff, Bethany. — One male and seven females were immersed by Mr. Griffiths on Thursday evening, Nov. 6. These were all added to the church.

J. J.

Canton, Hope Chapel.—Six females and three males were baptized by Mr. Bailey, Nov. 19. One had been an Independent, and another was from the Church of England. Mr. B. preached a suitable discourse from "And the Scripture cannot be broken."—John x. 35.

Pembroke, Mount Pleasant. — Four believers were baptized here by Mr. Davies on sabbath evening, Oct. 12. One was the son of one of our deacons, another had been an Independent.

D. E.

Baptism Facts and Anecdotes.

"YOU BAPTISTS ARE A CURIOUS PEOPLE."

How often has this remark been made by people who seem to know as little about them as the late Duke of Wellington, who is said to have been sadly perplexed when he received a letter from one who called himself a "Baptist Minister." He knew ministers of state, but what a baptist minister could be he could not make out.

Were we to ask in what are baptists curious people? The reply would probably be—"They do not baptize infants." True: they do not, and why? Hear their reasons.

We decline to baptize infants because we can find no command on this subject in the teachings of Christ, and we find neither precept nor example of such baptism in the history of the apostles. Here we rest; and until plain precept or clear example can be produced, we must continue to believe such baptism to be without scriptural authority. To the authority of God's Word we hope that we shall always willingly submit, but to nothing else can we bow in matters of religion, without doing violence to our conscience, and being unfaithful to our Master.

We conceive that if the baptism of infants had been the practice of the apostolic age, it could not possibly have escaped mention either in the Acts of the Apostles or their Epistles. But it is never in a single instance alluded to. We hear of believers being baptized, "both men and women," but we hear not a word of infants. It is true that in some two or three cases the baptism of households is recorded; but, even here, the Holy Spirit has seemed to take peculiar pains to prevent mis-conception, by informing us in some way or other that all in these households were believers, for they did what infants could not do.

To the same effect is the command of our ascending Saviour, "Go ye therefore and *teach* all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost." Baptism is here evidently meant to be restricted to those who are taught, or made disciples. We can, therefore, baptize no one who is incapable of being thus taught or made a disciple.

All the allusions to the ordinance of baptism in the New Testament refer to the baptized as regenerate persons, who have been buried with Christ and are risen with him; who have repented of sin, and believed on the Saviour. This could not certainly be said of unconscious infants, who could have no such spiritual exercises, and who could by no possibility make them known.

For these reasons we feel bound to decline infant baptism, and to bear our testimony against it soberly, but firmly, as an innovation upon the doctrines and example of Christ and his apostles.

Sabbath Schools and Education.

A CRY OF DISAPPOINTMENT AND DEFEAT.

From whom? Not from *our* voluntary teachers in large town schools, nor yet from those who labour under so many difficulties in villages, but from the clergy of the Established Church who receive money from the national funds to aid them in what they do in the way of education. The *Liberator* says:—

"We have observed that, ever since the census of 1851 elicited the fact, that the members of the Church of England were far behind Nonconformists in the work of Sunday School instruction, there has been a tendency in certain Church quarters to disparage Sunday Schools. Some of the writers in the establishment journals have lately been speaking out on this subject in a way which will astonish the friends of the Sunday School system. One candid writer in the *English Churchmen* (Oct. 16) admits that 'With all the exertions of Churchpeople in the cause of Sunday Schools, they cannot vie or keep pace with the Dissenters, who beat them hollow in their attractions, and consequently in their numbers. The sects are unscrupulous, and to obtain a vast and imposing array of numbers, stick at nothing which will secure customers; whereas Church Sunday Schools confine themselves to the teaching of reading, the learning of collects and hymns, the Catechism and Sunday books of questions and answers; the Dissenting schools teach reading, writing, and summing, singing and reciting of poetry and speeches, with the fullest licence of word and action both to teacher and scholar; therefore for us to attempt to compete with them in the popular estimation is useless.'

Another correspondent of the same journal (Oct. 2) broaches the matter in a more offensive form:—

'It seems to me that it would be folly to attempt, all at once the overthrow of Sunday-schools. I would say distinctly to this, 'God forbid;' but I think that, unless greatly improved, they will speedily be shattered into nothing, *or, perhaps*, become mere demagogic assemblies of Secularism. Many of the Dissenting Sunday schools are nothing more already, and although Dissenters are fond of pointing to the large numbers of children they have in training at their Sunday schools, I hope the *religious* Dissenters will not be captivated with the idea that these children are being instructed in the true religion. I know of Dissenting Sunday school teachers who teach on alternate Sundays, or, once in a month. They *never* attend any place of worship on other Sundays! Some of them are *thoroughly immoral* men, and many are great Radicals, and revolutionary in their views! Who can wonder at a Sunday school failing? Besides, the fathers of our day were themselves brought up in Sunday schools. Do they show any improvement upon past generations? How should they? The Sunday school alienated them from parental care, and thus they have been brought up ignorant of parental responsibility.'"

Such palpable untruths can only harm the parties who dare to make them. They will not hinder one of our teachers from the discharge of his duty.

Religious Tracts.

OUR TRACTS ON BAPTISM.

During the past year, our stock of baptismal tracts being nearly exhausted, we have not been able to supply all the applications we have received.

A short time ago we informed our readers of this; and mentioned, at the same time, our intention of publishing a new series in a more novel and attractive form, suitable for distribution at baptisms, and adapted for enclosure in envelopes.

We are at this time engaged in making our selections, and shall be obliged if ministers and other friends will favour us, either with original or selected pieces, in the form of incidents or brief arguments. They should not exceed two of these columns—and all of them should be as terse and pointed at the purpose indicated as possible.

It is our intention to publish the first series of these new tracts on baptism as early in the coming year as we can find it convenient.

Intelligence.

BAPTIST.

FOREIGN.

South Africa.—In Grahamstown denominational matters are encouraging. The Bathurst Street church, of which Mr. Brotherton is pastor, have started a monthly periodical, termed the "Bathurst Street Baptist Pulpit." Several persons have been added to the church by baptism; and a very excellent sermon on that rite, as practised by modern baptists, has likewise been published and largely circulated. Of course there has been opposition. It was not to be expected that in Grahamstown fifteen or twenty pædobaptist ministers would allow a baptist to propagate his views quietly. Mr. Brotherton has therefore been answered, although in an indirect manner, by the Rev. R. Johnston, Presbyterian minister, who took occasion at the baptism of his infant son to essay to prove that infant baptism was christian baptism. Mr. Johnston is a young man, very zealous in spiritual matters, and very much respected, but his sermon under the above title is one of the lamest attempts to establish the theory of infant baptism that has ever been printed.

Canada, *Montreal*.—A handsome new baptist chapel, in an excellent position, was opened in this city early in October. The old chapel was sold for 9,000 dollars, and eight friends gave 1,000 dollars each. The house will seat five hundred, and cost, with school-rooms, vestries, &c., 24,000 dollars. A bazaar realized 1,000 dollars, which with collections reduced the debt to 5,000 dollars. The Rev. Dr. Goadby,* the present pastor, took the charge of the church three years ago last May, and by his good judgment and discretion this important work has been done for the church, which it is but just to say has otherwise prospered under his ministry, about forty having been added by baptism, and many by letter from England, America, and other parts of Canada. The second baptist church of this city is also in a prosperous state, and, under the able ministry of Mr. W. C. Bayes, is exerting a very salutary influence. There have been about thirty baptisms since the beginning of the present year.

* Is this correct? The Rev. John Goadby was formerly a General Baptist Missionary in Orissa. His relatives in England have not heard that he has received a diploma of D.D. or LL.D.

Sweden.—Mr. Wiberg writes:—"The cause of God in Sweden continues to prosper notwithstanding our many disadvantages. The church in Stockholm has been unusually refreshed. Since the beginning of the year fifty-four have been added by baptism, and seven or eight are waiting to receive the ordinance. Many of the churches in the country have also received considerable additions. In Gothenburg there has been a place of worship erected by Captain Schröder, in which the little church assembles. Their number has increased during the year from six to thirty. Brother Schröder has taken a very bold step. The meetings are held at the same hour as the State Church meets, and the brethren are now waiting daily to appear to answer the charges brought against them by the Consistory."

DOMESTIC.

Ryde, *Isle of Wight*.—The new baptist chapel in this town was opened on Thursday, Oct. 9, with sermons by the Rev. Baptist Noel. A public meeting was also held, Sir S. M. Peto, Bart., M.P., in the chair, when addresses were delivered: and the Rev. J. B. Little, the pastor, stated that the cost was £2,200, towards which £1,200 had been collected, and £700 lent by friends without interest. The chapel is an elegant building with a spire, and has school rooms attached. From the part we took in urging the introduction of preaching in Ryde by the baptists, we rejoice in the accomplishment of this object.

Newton Abbott, *Devon*.—A new baptist chapel is in the course of erection in this town, the foundation stone of which was laid Nov. 7. The increase of hearers under the ministry of the Rev. F. Pearce rendered this step indispensable. The new place is to seat above six hundred hearers, at a cost of £1,200, towards which about £450 have been obtained.

Gildersome, *Yorkshire*.—The friends here held a social tea meeting on Nov. 5, to welcome their new minister, the Rev. John Haslam, late of Rawdon College. It is expected that from the increase in the congregation and schools, a larger chapel will soon be required. Mr. H. was presented with a handsome timepiece on this festive occasion.

Metropolitan Tabernacle.—After two sermons by the Rev. C. H. Spurgeon, on Lord's-day, Nov. 9, £713 6s. 9d. were collected on behalf of the suffering workmen of Lancashire and their families.

Ashby-de-la-Zouch.—The General Baptists have at length erected a new and handsome chapel and school-rooms in one of the best and most central situations in this old "Ashby of the Zouches." The opening services were on Tuesday, Oct. 7, when Messrs. Green of Rawdon College, and Stovel of London, preached; on the next sabbath Messrs J. B. Pike and J. J. Goadby; and on the next Mr. C. Clark of Halifax. The old chapel has been sold to the Primitives. One sits by the writer who remembers the opening of the first chapel in 1802, which was only the shell of a house, fitted up with forms and a pulpit, and which was used by her father, the late Mr. Goadby, sen., as a school-room on the week-day.

Manchester, *Henrietta Street.*—The first social tea meeting of the congregation and sabbath schools at this new station was held on Nov. 4, after which the Rev. S. Brown, B.A., of Salford, presided, and Mr. Watts read a cheering report of their labours and success. Addresses, and singing with music, followed, and all were much encouraged in this attempt to benefit a neighbourhood in which are few means of instruction.

Paddington, *Praed Street.*—At the annual services, Oct. 12 and 13, it was stated that during the four years' ministry of the Rev. J. Clifford, B.A., three hundred and twenty-nine had been added to the church, and about £500 paid or promised for a new chapel.

The Ramsgate Baptist Chapel Case has been argued before the Vice-Chancellor on the "strict or open communion" question. Some curious remarks were made on the subject, of which we shall give our readers a few specimens when we have opportunity.

Shrewsbury.—The new church in this town, of which Mr. C. F. Vernon is the pastor, and which has hitherto met in a room of an old factory, has purchased property in the Wyle Cop, an eligible site, for the erection of a chapel.

BurES.—The church under the pastorate of Mr. Richardson, having much enlarged and improved their place of worship, at an expense of £500, re-opening services were held on Oct. 22, and the following Lord's-day.

New Whittington, *near Sheffield.*—The foundation stone of a new baptist chapel was laid at this village by W. Sissons, Esq., on Oct. 29—as a branch of the first church in Sheffield.

Nottingham.—We hear that the pastor of the church in Mansfield Road, the Rev. J. F. Stevenson, B.A., has sent in his resignation, and has engaged to serve an Independent church in Reading.

Coningsby, *Lincolnshire.*—The new General Baptist chapel at this place was opened with sermons by the Rev. G. Hester, of Loughborough, Oct. 30, and on the next Lord's-day by Mr. Sharman, the pastor.

The North Wales Baptist College, at Llangollen, was opened with six students, August 24.

Removals.—Mr. G. W. Humphreys, B.A., of Merthyr Tydvil, to Wellington, Somerset.—Mr. J. R. Parker, of Lockerley, to Upton-on-Severn.—Mr. W. Taylor, of Castle Donington, to Stoke-on-Trent.—Mr. T. Phillips, of Lichfield, to Earl's Barton.—Mr. G. Sear, to Histon, Cambs.—Mr. J. Bastow, B.A., from America, to Trinity Road, Halifax.—Mr. T. W. Medhurst, of Coleraine, to Frederick Street, Glasgow.—Mr. S. Todd, late of Rochdale, to the new church, Lancaster.—Mr. J. G. Phillips, Llantrissant, to Enon, Merthyr Tydvil.—Mr. G. McMichael, late of Bridgewater, to Bourton-on-the-Water.—Mr. W. T. Rosevear, of Coventry, to Oak Street, Abingdon.

Recognitions.—Mr. W. Symonds, late of Downham Market, at Pershore, Oct. 9.—Mr. J. C. Brown, late of Anstruther, at Perth, Oct. 13.—Mr. S. Williams, late of Pontypool College, at Hackleton, Northamptonshire, Oct. 28.—Mr. John Davies, late of Rawdon College, at Bond Street, Birmingham, Oct. 21.—Mr. E. Prichard, at Glandwr, Glamorgan, Oct. 21.

MISSIONARY.

PROTESTANT MISSIONS IN THE NINETEENTH CENTURY.

At the commencement of this century, the whole protestant missionary staff throughout the world amounted to ten societies only. Of these, however, two only had really entered the mission field with any degree of vigour,—viz., the Society for the Propagation of the Gospel in Foreign parts; and, above all, the Society of the Moravian brethren. The Wesleyan, Baptist, London, and Church Missionary Societies, though nominally in existence, had hardly commenced their operations. There were, besides the above, two small societies on the Continent; two in Scotland; and not one in all America! How stands the case now? The protestant church, instead of ten, has fifty-one societies; the great majority of which have each more labourers, and a greater income, than all the societies together of the protestant church previous to 1800!

If the last sixty years be divided into three equal periods, nine societies belong to the first, fifteen to the second, and twenty-four to the third.

The following facts, collected from statistics of the great missionary societies up to 1861, will afford—so far as mere dry figures can do—a general idea of the present strength of the mission army of the protestant church, with some of its results:—

There are now 22 missionary societies in Great Britain; 14 in North America; and 15 on the Continent of Europe; in all, 51. These employ, in round numbers, 12,000 agents, including ordained missionaries, (probably 2000) teachers, catechists, &c.; occupy 1900 stations; have 335,000 communicants from heathendom; 252,000 scholars; 460 students training for the ministry; and are supported by an income of £860,000 per annum.

The greatest results have been attained by England. Connected with her great societies, there are nearly 7000 agents, 630 stations, 210,000 communicants, 208,000 scholars, with an annual income of £510,000.

The Church Missionary Society was founded a few months before 1800. Its income in 1802 was £356. It now amounts to £104,273. In 1804, it had one station abroad, two ordained European missionaries, but no native assistants. It has now 148 stations, 258 ordained clergymen (many of whom have studied in the English universities), a large staff of native clergy, with 2034 other agents, most of whom are natives. In 1810, it had 35 male and 13 female scholars in its schools; it has now 31,000 scholars. In 1816, the good Mr. Bickersteth had the privilege of receiving its first converts, amounting to six only, into the communion of the church. Its communicants now number about 21,000.

In 1800, the only missions east of the Cape of Good Hope were in India. These were confined to the Baptist Mission, protected in the Danish settlement of Serampore; and the missions in Tanjore, in southern India. The former was begun by Carey and Thomas (in 1793), who were joined by a few brethren in 1799. The first convert they made was in 1800.

How changed is the aspect of the world now! There is hardly a spot upon earth (if we except those enslaved by popery) where the protestant missionary may not preach the gospel without the fear of persecution.

ANOTHER BAPTIST MISSIONARY TO CHINA.—The Rev. F. Laughton was designated as a missionary to China, at Northampton, Nov. 5. Mr. L. has since departed, and it is hoped he will reach his distant destination in safety, and there supply the vacancy occasioned by the lamented death of the Rev. C. J. Hall.

RELIGIOUS.

THE SPANISH PRISONERS, Matamoros and Alhama, have been finally condemned by the Superior Tribunal of Granada, the latter to nine years' imprisonment, and the former to eight; and the Queen of Spain has visited the town in which they are immured, without extending to them her royal clemency. "I am twenty-seven," writes Matamoros in his last letter, "and I am going to the galleys; to a horrible place, which is intended for the shame and sorrow of those who dwell there. But there is neither shame nor sorrow for me! My soul rejoices in Jesus. I, a poor miserable sinner, have been chosen by the Lord to suffer; and in this there is no shame, but honour, wonderful honour for me; for I do not deserve this distinction, and I am very grateful to my Master who has granted it to me." Nothing now remains but to pray for them.

ITALY.—A letter addressed to the Pope by the clergy has been published, urging the separation of the temporal from the spiritual power, and bearing 8,948 signatures; and it is accompanied by a statement from the pen of Father Passaglia, on the number and standing of the priests who signed it. In Milan the evangelical movement has, perhaps, planted as firm a footing as in any city in Italy. The Waldensians have an ordained minister there, and the Wesleyans are working steadily. There are also two evangelists of the Free Italian Church. Not fewer than 600 persons regularly hear the truth from their lips.

FRANCE.—In Paris a new Wesleyan church has been opened for both French and English worship. It will seat above 600. Pastors of all the French denominations took part in the opening services. The Reformed Church in the capital has well-nigh doubled its charitable exertions and income for the poor during the last ten years. Its deacons were forty-eight in number, now they are ninety; the sum they had to distribute was 48,000 francs, it is now above 80,000. The number of schools has increased from four to sixteen.

AUSTRALIA. *State-aid to Religion.*—The Government Bill for the Prohibition of Grants for Public Worship was brought forward for its third reading in the Assembly, on Wednesday, August 20th. Mr. Cowper moved its re-committal, for the purpose of amending the Bill, by substituting for the first two clauses another clause abolishing Schedule C. By this means the measure secured the support of a large additional number; unamended, it is questionable whether it would have passed. The amendment was carried by a

majority of thirty-four to twenty, thus showing very plainly that there is a large majority in the House against State endowments for religious purposes.

Sydney Christian Pleader.

SUDDEN DEATH IN THE PULPIT.—While the Rev. Mr. Harman, of Queenstown, who was assisting the Rev. Mr. Sargint at morning service, in the new episcopal church attached to the parochial schoolhouse, Passage West, was in the act of reading the lessons in the pulpit, he became suddenly faint, and sank down. When some members of the congregation went to his assistance, it was found that he was dead.—*Dublin Evening Mail.*

GENERAL.

ECCENTRIC LETTER ADDRESS. — The following are samples of addresses on letters really sent through the post:—"Ash Bedles in the Coles for John Horsell the grinder in the country of Istershire." Who would guess that this was intended for Ashby-de-la-Zouch? The next letter was assuredly a puzzler: "Uncle John, Hopposite the Church, London, Hingland." Another intended for her Majesty is addressed as follows: "For keen vick tins at winer easel, London." Another example: "Mr. ——, Fine Hart, Department, greson cort cristol palis, Sidnom." Another: "To the king of Rusheya, Feoren, with speed." Another: "Oiley-white, amshire"—*i.e.*, Isle of Wight, Hampshire. Another: "Coneyach lunemtick A siliam," for the Lunatic Asylum at Colney Hatch. Another missive is directed to an old lady who "on lonnon bridge sells froot;" and, the last we shall quote, "Obern yenen," was intended for Holborn Union. The greater part even of the letters bearing such directions as these are delivered.

GOVERNMENT AND MISSIONARY SCHOOLS IN INDIA.—*The Friend of India* furnishes statistics which show at a glance the relative cost of the government and missionary systems of education. Of the thirty millions of children in India who ought to be educated, the State educates 127,513 at a cost of £250,000 annually, and the missionaries educate 100,000 at a cost of £16,500.

ACCIDENTS IN COAL-MINES. — Great Britain loses a regiment every year in and about the coal-mines. The deaths from accidents were 1,122 in 1857, 930 in 1858, 914 in 1859, 1,109 in 1860, and now the return for 1861 is 943. The average for the five years is just over 1,000.

MOSCOW.—In this ancient metropolis of Russia, of 380,000 inhabitants, 40,000 are regular beggars.

LINCOLN'S PROCLAMATION OF FREEDOM TO SLAVES.—*The Times*, and some of the Tory papers, have the ineffable folly to speak of the proclamation as an incitement to massacre, and all the rest of it. As if the South had not the remedy against that by forestalling the North, and emancipating their own slaves! The manager of *The Times* cannot forget the good old days of slavery in Jamaica, when he was a West India attorney there, and when, being threatened with the loss of his nine-tailed sceptre, he and his class attempted to raise the cry that they should all be massacred!

REVIEW OF THE PAST MONTH.

Tuesday, November 25th.

AT HOME.—The Queen, after a short stay at Osborne, has returned to Windsor Castle. The Princess Alexandra and her father, Prince Christian of Denmark, and the Prince and Princess of Hesse, are over on a visit to Her Majesty. The Prince of Wales and the Prince and Princess of Prussia have lately visited Malta, Sicily, Naples, and Mount Vesuvius. Prince Alfred is on the sea, and has visited Lisbon. The twenty-first birthday of the Prince of Wales passed over without the usual public demonstrations during his absence.—The continuance and increase of distress in the cotton manufacturing districts is, we are glad to observe, meeting with extensive sympathy and help. The stocks of cotton goods at home are getting low, and there is some prospect of partial work after Christmas if the Liverpool merchants would only sell the raw material they have in hand. It is written, "He that withholdeth *corn* the people will curse him," and those who now withhold *cotton* must not expect to be blessed.

ABROAD.—The elections in the Northern States for the Congress have resulted in a majority for the Democrats over the Republicans. But the President stands his ground, and has dismissed M'Clellan from the command of the army of the Potomac, and appointed General Burnside. The Emperor of the French wishes to propose an armistice for six months, but England and Russia have declined to join in the proposal.—The revolution in Greece, so far, has not been disturbed. It is now reported that the Greeks wish to have our Prince Alfred for their new King!—Garibaldi has been safely removed to Pisa, and the friends of the noble patriot now rejoice to hear that the bullet in his ancle was extracted by Dr. Zanetti, on Nov. 23.—The rebels in China have again advanced on Ningpo, and done much mischief.